AUM

As the ocean is the goal of all rivers, so Thou art the ultimate goal of different paths, straight or devious, which men follow according to their various tastes and inclinations.—*Mahimnastava.*

God is not to be obtained by Vedic sayings, or by remembrance of what is learned about Him. He only whom He accepteth can obtain Him; to his soul doth He reveal His nature.—*Katho-Upanishad.*

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The Bhagavad-Gita.

CHAPTER THIRD.

Krishna having said to Arjuna that a certain class of men, being without faith, revile the true doctrine and perish at last, bewildered even by all their knowledge, Arjuna sees at once a difficulty growing out of a consideration of what, if anything, induces these men to sin as it were against their will. He sees in this the operation of an unknown force that moulds men in a manner that they would not allow if conscious of it, and he says:

"Instigated by what does this man incur sin, even against his will, O descendant of Vrishni, impelled, as it were, by force?"

To this Krishna replies:

"It is desire; it is passion springing from the quality of Tamas (darkness), voracious, all-sinful. Know that it is hostile to man in this world. As

fire is surrounded by smoke, and a mirror by rust,[1] as the foetus is involved in the womb, so is this universe surrounded by this quality. Knowledge is surrounded by this, and it is the constant enemy of the wise man—a fire which assumes any form it will, O son of Kunti! and is insatiable. Its empire is said to be the senses, the heart, and the intellect. By means of these it surrounds knowledge and bewilders the soul. Therefore do thou, O best of Bharatas! in the first place, restraining thy senses, cast off this sinful impetus which devours spiritual knowledge and spiritual discernment.

"They say that the senses are great. The heart is greater than the senses. But intellect is greater than the heart, and that which is greater than intellect is this passion. Knowing that it is thus greater than the mind, strengthening thyself by thyself, do thou O great-armed one! slay this foe, which assumes any form it will and is intractable."

Deep reflection upon this reply by the Great Lord of Men shows us that the realm over which the influence of passion extends is much wider than we at first supposed. It is thought by many students that freedom can be quickly obtained as soon as they begin the study of Occultism or the investigation of their inner being of which the outer is only a partial revealment. They enter upon the study full of hope, and, finding great relief and buoyancy, think that the victory is almost won. But the enemy spoken of, the obstruction, the taint, is present among a greater number of the factors that compose a being than is apparent.

Krishna has reference to the three qualities of *Satwa*, *Rajah*, and *Tamo*. The first is of the nature of truth, pure and bright; the second partakes of truth in a lesser degree, is of the nature of action, and has also in it the quality of badness; the third, *Tamas*, is wholly bad, and its essential peculiarity is *indifference*, corresponding to darkness, in which no action of a pure quality is possible.

These three great divisions—or as it is in the Sanscrit, *gunas*—comprehend all the combinations of what we call "qualities," whether they be moral, mental, or physical.

This passion, or desire, spoken of in the chapter is composed of the two last qualities, Rajah and Tamas. As Krishna says, it is intractable. It is not possible, as some teach, to bring desire of this sort into our service. It must be slain. It is useless to try to use it as a helper, because its tendency is more towards Tamas, that is, downward, than towards the other.

It is shown to surround even knowledge. It is present, to a greater or lesser degree, in every action. Hence the difficulty encountered by all men who set out to cultivate the highest that is in them.

We are at first inclined to suppose that the field of action of this quality is the senses alone; but Krishna teaches that its empire reaches beyond those and

1 The ancient form of mirror is here referred to. It was made of metal and highly burnished. If course it was constantly liable to get rusty. And our own silvered mirror is liable also to cloud, owing to the oxidizing of the coating.—[B.]

includes the heart and the intellect also. The incarnated soul desiring knowledge and freedom finds itself snared continually by *Tamas*, which, ruling also in the heart and mind, is able to taint knowledge and thus bewilder the struggler.

Among the senses particularly, this force has sway. And the senses include all the psychical powers so much desired by those who study occultism. It does not at all follow that a man is spiritual or knows truth because he is able to see through vast distances, to perceive the denizens of the astral world, or to hear with the inner ear. In this part of the human economy the dark quality is peculiarly powerful. Error is more likely to be present there than elsewhere, and unless the seer is self governed he gets no valuable knowledge, but is quite likely to fall at last, not only into far more grievous error, but into great wickedness.

We must therefore begin, as advised by Krishna, with that which is nearest to us, that is, with our senses. We cannot slay the foe there at first, because it is resident also in the heart and mind. By proceeding from the near to the more remote, we go forward with regularity and with certainty of conquest at last. Therefore He said, "In the first place, restrain thy senses." If we neglect those and devote ourselves wholly to the mind and heart, we really gain nothing, for the foe still remains undisturbed in the senses. By means of those, when we have devoted much time and care to the heart and mind, it may throw such obscurations and difficulties in the way that all the work done with the heart and mind is rendered useless.

It is by means of the outward senses and their inner counterparts that a great turmoil is set up in the whole system, which spreads to the heart and from there to the mind, and, as it is elsewhere said, "The restless heart then snatches away the mind from its steady place."

We thus have to carry on the cultivation of the soul by regular stages, never neglecting one part at the expense of another. Krishna advises his friend to restrain the senses, and then to "strengthen himself by himself." The meaning here is that he is to rely upon the One Consciousness which, as differentiated in a man, is his Higher Self. By means of this higher self he is to strengthen the lower, or that which he is accustomed to call "myself."

It will not be amiss here to quote from some notes of conversation with a friend of mine.

"Our consciousness is *one* and not many, nor different from other consciousnesses. It is not *waking consciousness* or *sleeping consciousness*, or any other but *consciousness itself*.

"Now that which I have called consciousness is *Being*. The ancient division was:

Sat, or Being ; = Primordial Substance
Chit, or Consciousness, Mind ;
Ananda, or Bliss. = Energy.
} These together are called *Satchitananda*.

"But *Sat*—or Being—the first of the three, is itself both *Chit* and *Ananda*. The appearing together in full harmony of Being and Consciousness is Bliss or *Ananda*. Hence that harmony is called *Satchitananda*.

"But the one consciousness of each person is the Witness or Spectator of the actions and experiences of every state we are in or pass through. It therefore follows that the waking condition of the mind is not separate consciousness.

"The one consciousness pierces up and down through all the states or planes of Being, and serves to uphold the memory—whether complete or incomplete—of each state's experiences.

"Thus in waking life, *Sat* experiences fully and knows. In dream state, *Sat* again knows and sees what goes on there, while there may not be in the brain a complete memory of the waking state just quitted. In Sushupti—beyond dream and yet on indefinitely, *Sat* still knows all that is done or heard or seen.

"The way to salvation must be entered. To take the first step raises the possibility of success. Hence it is said, 'When the first attainment has been won, *Moksha* (salvation) has been won.'

"The first step is giving up bad associations and getting a longing for knowledge of God; the second is joining good company, listening to their teachings and practising them; the third is strengthening the first two attainments, having faith and continuing in it. Whoever dies thus, lays the sure foundation for ascent to adeptship, or salvation."

We have come to the end of the third chapter, which is that upon *Devotion through Action*, or in Sanscrit, *Karma Yoga*. It has in these three chapters been distinctly taught that devotion must be obtained, sought after, desired, cultivated. The disciple must learn to do every act with the Divine in view, and the Divine in everything. As it is said in the *Brihad Nundekèshwar Purana*: "While taking medicine one should think of Vishnu or the all-pervading; while eating, of Janârdana, the All-Giver; while lying down, of Padmanabha; while marrying, of Prajapati, the Lord of Creatures; while fighting, of Chakradhara; while traveling in a foreign land, of Trivikrama; at the time of death, of Narayana; at the time of reunion with friends, of Sridhara; after dreaming bad dreams, of Govinda; at the time of danger, of Madhusudana; in the midst of a forest, of Narsingha; in the midst of fire, of Jalasai, or the one lying on the water; in the midst of water, of Varaha; on the mountain, of Raghunundana; while going, of Vaurana; and in all acts, of Madhava." All these names are the names of Vishnu in his various powers and appearances. It is seeing Krishna in

everything, and everything in him. This at last we must do, for Ishwara, the spirit in each of us, is none other than Krishna; therefore let us think of Him and fight; while entangled in this dense forest of existence, let us think of Him, the Lion our guard, the Sage our guide, the Warrior our sure defense and shield.

WILLIAM BREHON, F. T. S.

SOME TEACHINGS OF A GERMAN MYSTIC.

V.

FROM SENSITIVE TO INITIATE.

[FROM THE GERMAN OF J. KERNNING.]

Translated for THE PATH.

III.

Conclusion.

The next day, when Mohrland came with the others, Caroline was calm. "How have you slept?" he asked. "The night passed fairly well, only I often felt a strong burning sensation in my feet which would not permit me to sleep."

"It is well," he remarked; "the root of your true life is taking hold; that is a good sign." He laid his hand upon her back and commanded the spirits to manifest themselves. Caroline's eyes immediately began to turn inwards, the gentle spirit sighed and the rough one began to curse. Mohrland asked in severe tones: "You evil excrescence, how much longer do you purpose to dwell in this body?"

"So long as I choose!" was the reply.

"Very well; then you shall choose to sink into yourself, and, robbed of all your strength, serve instead of rule. You are one of the subordinate powers of Caroline; wherefore, then, are you so foolish as to rage against yourself? If you ruin her, then you destroy yourself in that act; but if she regains her true self, then you two can be united in her, and so go the way of life."

"Bah!" was the answer to this.

Mohrland continued: "Choose now! Either do what I say, or I cut you loose from her just as the surgeon cuts a diseased member from the body and casts it away. You are a diseased portion of her life, and you have the choice of but two ways, either to become restored to health or to be amputated."

The spirit gave vent to some howling tones and then became silent. "My dear child,", said Mohrland, addressing Caroline, "you have maintained the conflict beyond my expectation! Keep on as you have begun, and soon all will be well. Now bear in mind these additional instructions: I will leave you for four weeks; remain steadfast during this time. The spirits will often attempt to regain their control; therefore be on your guard. Teach your eyes humility,—that is, direct their gaze downwards, that your brain may not be blinded by their rays. Hold your right hand two inches below your stomach and pray to God for grace. Let grace be your prayer. 'Give grace to thy handmaiden, thou great God!' Let this be your unceasing thought; without movements, without stirring your lips, speaking only within, standing firmly upon your feet, seeking from there the throne in your heart;[1] and then let us see if, four weeks hence, we do not sing songs of praise together."

Caroline made trial at once of the prescribed prayer and the attitude. The rough spirit attempted to manifest himself. Mohrland threatened him and said: "I command you to be still, and I tell you that, if these spookish pranks in the house are not stopped and Caroline does not gain the rest for which she is striving, then you must be cast out as the Bible directs." "Oh!" sounded in a hollow tone from the mouth of the afflicted girl, and repose was at once restored to her face and her soul.

Mohrland left the room with the others. Caroline proceeded to practise her task, but was so overpowered by sleep that she felt compelled to recline on the lounge. The physician had many things in mind about which he desired enlightenment, and so he turned to Mohrland:

"Allow me but two questions before you leave us. You appear to work simply upon the members and take no heed of the mind, the intellect, of your patient. Should she not, above all, learn to think aright?"

"How can she," was the answer, "so long as the life, out of which grows the tree of thought, is in disorder?"

"It sounds strangely, but, regarded more closely, I must say that it is the only true way. The plant cannot flourish without the right soil; on the contrary, it gradually perishes. But whence do the obsessing spirits gain power to effect such disorder in the house?"

"Through the person in whose possession they are. They compel and impel that person to actions that are often very difficult and remarkable, so that the average man concludes that it is the work of spirit hands, whereas everything is wrought by the person controlled by them."

"But what causes them to do it?" inquired the physician.

"Mohrland responded: "Ask the somnambulist wherefore he wanders

1 Note the passage in Gates of Gold where it speaks of the pure, the abstract flame being enthroned in the heart of man.

and often seeks the most dangerous places. The spirit compels him and gives him the requisite skill. It knows the time when it can use its instrument without the consciousness of the latter, and its will must be obeyed without the instrument's knowing it or reflecting about it. Believe me! All things exist *within* man, not *without*, and in the event of the most horrible ghostly doings, even their most manifold manifestations, only they are enabled to see them, to witness their doings, whose spiritual powers have been excited, and who, for the time-being, are in a kind of dream or clairvoyant condition."

"If that were the case, then man has only to study himself in order to become cognizant of all phenomena peculiar to his kind, and thereby attain the highest knowledge."

"Do you believe that any other way is possible?" asked Mohrland. "Must you, in order to know a certain species of tree, analyze all the individuals of that species? To be sure not; one suffices. This, however, must be examined from root to crown, from the surface of the bark to the center of the pith, and thereby knowledge of the entire species is gained. What is done beyond this consists simply in the comparison of one with another, a process which is impossible without the thorough knowledge of one example, but which, without that knowledge, is attended with difficulty."

"But the knowledge of man is something different from a knowledge of plants?"

"To be sure," said Mohrland, "in so far as man is a different being; but the knowledge can be attained after the above method. In every individual are found all the characters of the species; each is but a repetition of the other; and we must therefore limit ourselves to the study of that unit which is given us to study. Man is not lord of another, but only of himself, and therefore he can only know others through himself. The matter is as plain as that two and two make four. If, however, we do not perceive this truth so easily as we should, it comes from the custom which we have acquired of looking to others instead of to ourselves; others, however, show us only what they choose to show, and therefore lead us to error instead of truth."

"I comprehend," said the physician, "and see that you are right; indeed, must be right if the investigation of human nature is, after all, possible."

"It is possible; for that, in place of proof, you have first my word. But I now must prepare to go. I leave the patient in your charge. Bodily ills, pains in the teeth and ears, will appear, but undertake no radical cure and content yourself with alleviating treatment."

Mohrland departed the same day. Caroline was pretty free from the trouble of her ghostly guests the first day. She practised the exercises pre-

scribed by Mohrland, and in the course of a fortnight she detected their effect; her heart gained in strength, she became more receptive of external life, but a roaring sound began to be heard in her ears, and violent pains coursed through her lower jaw as though fire were raging there. The spirits now began to bestir themselves again, but in spite of her suffering she succeeded for the most part in resisting their attacks. At night her sleep became interrupted by an audible knocking and other noises. Several times she was driven from her bed to walk in her sleep. But the spirits had to a great degree lost their old-time foresight, for Caroline's sleep-walking was observed by various other persons who witnessed her do some most remarkable things. When asked concerning these on the mornings following, she remembered nothing whatever of what she had done.

"Mohrland is right," said the physician after several such occurrences, "I now believe that in these matters he possesses more knowledge than we, with our vague systems, and that his doctrine, to seek all things within ourselves, is founded upon Nature."

The maladies predicted by Mohrland occurred exactly as he had said, and with much intensity. The physician followed his directions, and when Mohrland returned he found him in attendance on the patient, prescribing some remedies for the alleviation of her pain.

"I see," said Mohrland, "that my patient has been rightly occupied, else the Doctor would not be with her. What are the unbidden guests about? Are they not yet conquered?" The physician recounted what had happened during his absence.

"Good," remarked Mohrland, "we are near the attainment of our purpose." He took Caroline's hand and asked her several questions which she answered unhesitatingly and intelligently. The voice of the gentle spirit had almost entirely lost itself in that of Caroline, uniting with her natural tones. The rude spirit, on the other hand, would not renounce his roughness; therefore Mohrland addressed him threateningly and promised him a miserable end. "You are unworthy to remain in life," said he; "therefore I bid you to abandon this house in which you have usurped a place and prepared your own doom. From this time forth all sustenance will be withdrawn from you; you shall not command a single tone or glance or movement, and when, hungering and thirsting, you can no longer contain yourself, then leave us in peace and perish in the night out of which you came!"

The spirit made all possible endeavors to resist these commands, but Mohrland looked his patient steadily in his eye, seized both her hands, and inspired her with spiritual forces wherever they might enter.

"The throne is re-established," said he, with solemnity, "and there is nothing lacking but to ascend it. Dear daughter, have courage for but a little while, and you shall see what a reward will be yours! You have

learned to stand, and now you must strive to keep your place. The power thereto resides in the hands. From the finger-points proceed life-flames which nothing that is impure can resist; seek the life that is there, and, wherever anything that can harm you manifests itself, use that force as a weapon. That which I bid you learn, continue to practice; and soon your better life will have gained the victory."

Caroline listened attentively, and while he was speaking she felt that her hands and fingers were becoming alive. She made at once several trials, but thereby she became so fatigued that in the presence of Mohrland and the physician she fell into a slumber. The former exclaimed: "You put men to shame; in a brief time you have acquired a power that astonishes me. In a few weeks you will have proceeded so far that you will have no need of my aid, but will be able to help yourself and bring your powers to ripeness."

It happened as he had said. Caroline had indeed many struggles to withstand; pains of all kinds raged throughout her body and in her bones, but she remained steadfast and said, "I will either live rightly, or not at all." Two months passed, and one evening she felt the desire to be alone that she might be left to exercise her inner activity. She suddenly felt herself so seized that the floor seemed to sway beneath her feet. She remained firm and thought, "It is, perhaps, the crisis; let all things leave me that belong not to my true being." The struggle became more violent, and at last it seemed that something loosened itself from her body and vanished in the darkness. Suddenly she felt herself growing so light that it seemed as if she had the power to rise in the air. "O Grace!", she exclaimed, "thou art ever gracious; I feel that thou hast rid me of my ill!"

The next morning she felt, without being unwell, very much weakened. "I feel so young," she said, "that I scarcely venture to stand upon my feet." This condition lasted for eight days; at last she felt herself strong again, and for the first time she went about the house in perfect health.

Mohrland, who in the meantime had been absent for two months, drove up before the house. She observed him before the carriage came around the corner, and hastened to the door to welcome him. He saw her, and laid his hand upon his heart to thank her. She lifted her hands toward heaven and said, "There is your reward; it is beyond human power to give adequate return!"

"Dear child!" he said, stepping from the carriage, "the joy that you give me is beyond description!"

"I am indeed your daughter," she responded, "for you have given me not only life, but a new existence in God. I am free from all my foes, and have the light of heaven within me."

Mohrland remained a few weeks with Ruppert to strengthen Caroline for the future and instruct her how to recognize in its purest light the inner life that she had gained.

One forenoon, as she was engaged in spiritual contemplation, she observed that all the former illusory pictures that she had seen while in such a state appeared either very dimly or not at all. Among these appearances, however, there took shape the image of her mother and absorbed all the rest into itself. She remained long gazing upon it, and when Mohrland and the physician came to visit her she informed them of this occurrence. Mohrland exclaimed, "We have now attained our end. You have seen your ego, your 'Self,' in its origin, in the image of your mother; we may now rejoice and praise the wonders of the Creator."

The physician, who had watched the entire course of Mohrland's treatment, said, "Are these miracles that I have seen, or is this condition so in accordance with Nature that everyone can attain it and again behold himself in his original ego?"

Mohrland reached him his hand and replied: "You have, by your patience and fidelity, acquired a right to an explanation of this apparent enigma. Therefore listen:

"All religions, know you, have their source in an original state which man has forsaken and shall seek again. The Christian must suffer, must die on the cross, must be resurrected, and must gain the Kingdom. The Adamites are expelled from Paradise, and must learn with spiritual forces to make harmless the flaming sword that defends the entrance." The Egyptians cause mortals to seek the ways of life that lead out from the labyrinth. For the Greeks, Cerberus stood in the way of their entrance into Elysium. If you will consider this closely, you will find in nearly all the experiences of our patient the aforementioned conflicts; particularly, however, is the figure of Cerberus made clear by the violent spirit. Universally there are obstacles to the entrance into our real life, and so long as we are not made aware of all these, do not struggle with them and conquer them, whatever their nature may be—whether rude or gentle, kindly or revengeful, white or black—, we are still in the labyrinth, we are yet outside of Paradise, we are not in the Kingdom of Heaven, and without hope of the bliss that is promised to the warrior and victor."

"Can I also gain entrance into the better life as certainly as it has been vouchsafed in the case of Caroline?" asked the physician.

"Why not?" replied Mohrland. "The powers thereto are given, and it were a pity for you to remain outside the house. Therefore seek the entrance, and, even though it may somewhat sharply pain the older man whose being has been warped with years, nevertheless, think that no one not excepting the dweller in sin, passes through this earthly life without

pain. Then why should one not endure to pass through a few storms in order to gain the certainty of life?"

The physician grasped his hand and said, "I will find the entrance, or live no more. Support me when I falter, and come to my aid, as you have to that of our patient, with spiritual powers and instruction."

He kept his word, and learned to know himself. Caroline continued to improve from day to day, and developed a rare purity of soul; she became so certain of right speech and action that she was able to give true counsel to all who sought her help, and she prepared her father for such a genial old age that in his last days of his life he said, "My daughter has called me to a genuine existence, and therein has shown me a happiness that is a part of ourselves and that can never deceive or forsake us."

英文眞宗教旨

A Buddhist Doctrine.

There are twelve principal Buddhist sects in Japan. These are: Ku-Sha-Shiu, Jo-Jitsu-Shiu, Ris-Shiu, Ho-so-Shiu, San-Ron-Shiu, Ke-Gon-Shiu, Ten-Dai-Shiu, Shin-Gon-Shiu, Jo-Do-Shiu, Zen-Shiu, Shin-Shiu, and Nichi-Ren-Shiu. It is of a tenet of the Shin-Shiu that I propose to speak. The student can learn much of the others by consulting the works of Mr. Bunyiu Nanjio, M. A., and other authorities.

The last four of those mentioned may be called the modern ones. Gen-Ku founded the Jo-Do in 1174 A. D.; the Zen-Shiu was started by Ei-Sai in 1191 A. D.; the Shin-Shiu was founded in 1224 A. D. by Shin-Ran; and in 1253 A. D., Nichi-Ren established that one named for him. This last is more frequently called by the founder's name because, although he adopted what is called the Saddharmapundarika as the principal Sutra of it, he altered the substance of the doctrine. For that reason it is called, paraphrastically, "Nichi-Ren's Saddharmapundarika sect."

The essential difference between the Shin-Shiu and the others may be seen by placing its doctrine and that of the Zen-Shu side by side. In the latter the disciple is to see the nature of Buddha by his own thought, free from the influence of the eighty-four thousand different doctrines, while the Shin-Shiu teaches that we attain salvation "*by the power of another*," who is Amita Buddha.

The Zen-Shiu is said to have originated from the incident, well known to Buddhists, of Gotama Buddha's taking from the heavenly king a flower of golden color and holding it in his hand in silence. The disciples could not understand the meaning of this, except Mahakasyapa, who, although he knew, only smiled and remained also silent. Thereupon Buddha said to him, "I have the wonderful thought of Nirvana." This was called "the doctrine of thought transmitted by thought." Ananda received it from Kasyapa, and so on down a long list of patriarchs in the church. The twenty-eighth patriarch, Bodhidharma, a king's son, crossed over into China. In that country he attempted to teach the Emperor the secret of the doctrine, but the pupil could not understand it, and Bodhidharma entered a monastery where he pursued the practice of sitting in meditation gazing at a wall for nine years, after which he gained disciples. He was called "the wall-gazing Brahmana." A later devotee in 729 A. D. came from China to Japan and established a form of the doctrine of Zen-Shiu. In this school, as distinguished from the Shin-Shiu, the disciple exercises his own thought independent of doctrine, while in the latter a doctrine is relied upon. The words of the Indian poem Bhagavad-Gita may be profitably remembered here, where it says that "he who pursues the unmanifested path has a more difficult task [than any other] to perform."[1]

The other sects, except the Shin-Shiu, have various doctrines for the attainment of the end in view, but the followers of the Shin-Shiu declare that all these are "expedients." They do not exclude the Zen-Shiu, although it would appear perhaps to the aggressive mind of the Englishman or American that to tell a man he can attain Nirvana by his own power is not laying a mere expedient before him.

It is because of these doctrines of expediency in other sects that the Shin-shiu call themselves "the True Sect of Buddhists."

The doctrine of the sect is also called by them "the Doctrine of the Pure Land." The pure land referred to is the Land of Amida Buddha [Amitâbha]: the object is to be born into that land, that is, to obtain salvation. It has been otherwise stated in this manner:

"Among those who follow the doctrine of the Pure Land, there are several different systems of teaching, which are as follows:—'Some say that we should practise various good works, bring our stock of merits to maturity, and be born in the Pure Land. Others say that we should repeat only the name of Amitâbha Buddha in order to be born in his Pure Land, by the merit produced from such repetition.' These doctrines are all considered as yet the temporary expedients. To rely upon the power of the original prayer of Amitâbha Buddha with the whole heart and give up all idea of Ji-Riki or 'self-power' is called the truth. This truth is the doctrine of this sect."[2]

1 See Bhagavad-Gita.—[Ed.]
2 12 *Japanese Buddhist Sects*, by Bunyiu Nanjio.

The eighteenth of the forty-eight prayers of Amita Buddha is the prayer referred to. It is: "If any of living beings of the ten regions who have believed in me with true thoughts and desire to be born in my country, and have even to ten times repeated the thought of my name, should not be born there, then may I not obtain the perfect knowledge." This prayer was made by him because of his great desire to deliver all beings from suffering. It was a prayer which he first uttered long before he himself obtained salvation, but he continued for ages after that to work to the end that he might be able to make the prayer of force and value to any one who should use it. It follows, of course, that he accomplished his desire, and the Shin-Shiu sect accordingly claims that this prayer or vow has a peculiar effect of its own, and has strength to enable whoever uses it to reach salvation.

The claims made for this prayer are in accordance with certain views that are held in the East about the force that resides in the vows of a wise or great saint. They are said to have an actual dynamic effect upon the minds and hearts of all persons who shall use them, even after the saint has died. It is claimed that the power has to do with magnetism. And it is said by the followers of Shin-Shiu that, when one begins to repeat and rely upon the prayer of Amita Buddha, he at once connects himself with the whole body of real believers, and as well with the power of Amita himself.

In its essence the doctrine is one of salvation by faith, but at the same time the sect does not claim—as the Christian does for his dogma—that there is no other way to be saved. They admit that a person may be saved "by his own power"—if he has the requisite strength to hold out—, but they think that in general men have not the power to resist evil for a time sufficient to permit the accomplishment of the result; and they assert that besides the lack of strength there will be doubt, for, "Faith by one's own power cannot afford rest to the heart. It is said, 'Shall I surely attain salvation or shall I not?' and thus what is called faith is in reality doubt," but "Faith by the power of another affords rest to the heart. It is said—: 'I am born by the power of that vow; I shall certainly attain salvation.' There is not the smallest doubt in the heart." Another Sutra says: "Those who follow the method of 'self power' believe in many other Buddhas; those who follow the method of 'another's power' believe only in the one Buddha, as a faithful servant does not serve two masters."

In a compilation made by direction of the Eastern Hongwanji of Japan it is said "The appellations 'true' and 'popular' are an important matter. Our sect terms the attaining of the rest of the heart the True System; the observation of the relations of life the Popular System. Our sect has granted the permission to marry. Hence the five relations of life necessarily exist. Where the five relations of life exist, the duties involved in them must be observed. This is termed 'the popular system.'

"It is said in the Sutra: '*The living beings in the ten regions, be they householders or houseless.*' * * * Shall the holy path be different for them? Although the sins of the unenlightened be many, if these are contrasted with the power of the vow they are not as the millet seed to the ocean. * * * The sins of the unenlightened are heavy; if you precipitate them on the three worlds they inevitably sink; but if you place them on the ship of the vow they assuredly become light. The merit of living beings is full of leaks. Mida's land of reward has no leaks. With the merit which is full of leaks you cannot be born into the land where there are no leaks."

From a later part of the same compilation:—"Our Founder said: '*brothers within the four seas.*' Faith by the power of another proceeds from Mida. Thus Mida is father and mother; all within the four seas are brothers. The Chinese call foreigners barbarians; foreigners call China uncivilized. Both, we consider, are wrong. Those who do not observe the relations of life are the barbarians, without distinction of 'home' or 'foreign.' Throughout all that the heaven covers, wherever sun and moon shine, what is there that we shall call barbarian or uncivilized? When the heart is wide as heaven and earth, the discourse clear as sun and moon, then first is attained the equitable and just. Between heaven and earth there is no one to be disassociated, no spot not to be reached. The kindly relations of intercourse make the friend; two persons the same mind; their spirit is as disseparated gold. One country the same mind; as a golden bowl without defect. All countries the same mind; then first is attained the perfect equitability. The foundation of the same mind is the calling to remembrance of the one Buddha." * * *

"Zendo has said: 'We are truly like this: unenlightened we are subject to the evil of birth and death; for long Kalpas we revolve, sinking and floating in the sea of existence; there seems no cause of escape' * * * But He, Amida Buddha, long kalpas ago putting forth a heart of great compassion, planning through five kalpas, having accomplished the long kalpas, *perfected his vow.*"

Hence we find the sect without spells or supplications for the avoiding of trouble. They hold that the trouble and misery of our life are due to causes originated either in long past existence or in the present incarnation. These last are to be carefully avoided, and the "popular system" gives the various rules to follow. But the causes that lie rooted in prior incarnations cannot be provided for in any way. This stored-up Karma it is useless to regret or try to avoid. It will have its course. But we must submit cheerfully, knowing that, by relying on the power of Buddha's sublime vow and by joining right practice to it, in time all Karma, good and bad, will be exhausted. Hence there are no spells, talismans, or supplications used by the Shin-Shiu. All its followers must follow and imitate the Buddha in his

great love and compassion, and they hold that, if this were the practice in every part of the world, harmony would prevail and prosperity come to all with peace and joy. EUSEBIO URBAN.

CONVERSATIONS ON OCCULTISM.

Student.—A materialist stated to me as his opinion that all that is said about mantrams is mere sentimental theorizing, and while it may be true that certain words affect people, the sole reason is that they embody ideas distasteful or pleasant to the hearers, but that the mere sounds, as such, have no effect whatever, and as to either words or sounds affecting animals he denied it altogether. Of course he would not take elementals into account at all, as their existence is impossible for him.

Sage.—This position is quite natural in these days. There has been so much materialization of thought, and the real scientific attitude of leading minds in different branches of investigation has been so greatly misunderstood by those who think they follow the example of the scientific men, that most people in the West are afraid to admit anything beyond what may be apprehended by the five senses. The man you speak of is one of that always numerous class who adopt as fixed and unalterable general laws laid down from time to time by well known *savants*, forgetting that the latter constantly change and advance from point to point.

Student.—Do you think, then, that the scientific world will one day admit much that is known to Occultists?

Sage.—Yes, it will. The genuine Scientist is always in that attitude which permits him to admit things proven. He may seem to you often to be obstinate and blind, but in fact he is proceeding slowly to the truth,—too slowly, perhaps, for you, yet not in the position of knowing all. It is the veneered scientist who swears by the published results of the work of leading men as being the last word, while, at the very moment he is doing so, his authority may have made notes or prepared new theories tending to greatly broaden and advance the last utterance. It is only when the dogmatism of a priest backed up by law declares that a discovery is opposed to the revealed word of his god, that we may fear. That day is gone for a long time to come, and we need expect no more scenes like that in which Galileo took part. But among the materialistic minds to whom you referred, there is a good deal of that old spirit left, only that the "revealed word of God" has become the utterances of our scientific leaders.

Student.—I have observed that within even the last quarter of a century. About ten years ago many well-known men laughed to scorn any one who admitted the facts within the experience of every mesmeriser, while now, under the term "hypnotism," they are nearly all admitted. And when these lights of our time were denying it all, the French doctors were collating the results of a long series of experiments. It seems as if the invention of a new term for an old and much abused one furnished an excuse for granting all that had been previously denied. But have you anything to say about those materialistic investigators? Are they not governed by some powerful, though unperceived, law?

Sage.—They are. They are in the forefront of the mental, but not of the spiritual, progress of the time, and are driven forward by forces they know nothing of. Help is very often given to them by the Masters, who, neglecting nothing, constantly see to it that these men make progress upon the fittest lines for them, just as you are assisted not only in your spiritual life but in your mental also. These, men, therefore, will go on admitting facts and finding new laws or new names for old laws, to explain them. They cannot help it.

Student.—What should be our duty, then, as students of truth? Should we go out as reformers of science, or what?

Sage.—You ought not to take up the role of reformers of the schools and their masters, because success would not attend the effort. Science is competent to take care of itself, and you would only be throwing pearls before them to be trampled under foot. Rest content that all within their comprehension will be discovered and admitted from time to time. The endeavor to force them into admitting what you believe to be so plain would be due almost solely to your vanity and love of praise. It is not possible to force them, any more than it is for me to force you, to admit certain incomprehensible laws, and you would not think me wise or fair to first open before you things, to understand which you have not the necessary development, and then to force you into admitting their truth. Or if, out of reverence, you should say "These things are true," while you comprehended nothing and were not progressing, you would have bowed to superior force.

Student.—But you do not mean that we should remain ignorant of science and devote ourselves only to ethics?

Sage.—Not at all. Know all that you can. Become conversant with and sift all that the schools have declared, and as much more on your own account as is possible, but at the same time teach, preach, and practice a life based on a true understanding of brotherhood. This is the true way. The common people, those who know no science, are the greatest number.

They must be so taught that the discoveries of science which are unillumined by spirit may not be turned into Black Magic.

Student.—In our last conversation you touched upon the guarding of buried treasure by elementals. I should like very much to hear a little more about that. Not about how to control them or to procure the treasure, but upon the subject generally.

Sage.—The laws governing the hiding of buried treasure are the same as those that relate to lost objects. Every person has about him a fluid, or plane, or sphere, or energy, whichever you please to call it, in which are constantly found elementals that partake of his nature. That is, they are tinted with his color and impressed by his character. There are numerous classes of these. Some men have many of one class or of all, or many of some and few of others. And anything worn upon your person is connected with your elementals. For instance, you wear cloth made of wool or linen, and little objects made of wood, bone, brass, gold, silver, and other substances. Each one of these has certain magnetic relations peculiar to itself, and all of them are soaked, to a greater or less extent, with your magnetism as well as nervous fluid. Some of them, because of their substance, do not long retain this fluid, while others do. The elementals are connected, each class according to its substance, with those objects by means of the magnetic fluid. And they are acted upon by the mind and desires to a greater extent than you know, and in a way that cannot be formulated in English. Your desires have a powerful grasp, so to say, upon certain things, and upon others a weaker hold. When one of these objects is suddenly dropped, it is invariably followed by elementals. They are drawn after it, and may be said to go with the object by attraction rather than by sight. In many cases they completely envelop the thing, so that, although it is near at hand, it cannot be seen by the eye. But after awhile the magnetism wears off and their power to envelop the article weakens, whereupon it appears in sight. This does not happen in every case. But it is a daily occurrence, and is sufficiently obvious to many persons to be quite removed from the realm of fable. I think, indeed, that one of your literary persons has written an essay upon this very experience, in which, although treated in a comic vein, many truths are unconsciously told; the title of this was, if I mistake not, "Upon the Innate Perversity of Inanimate Objects." There is such a nice balancing of forces in these cases that you must be careful in your generalizations. You may justly ask, for instance, Why, when a coat is dropped, it seldom disappears from sight? Well, there are cases in which even such a large object is hidden, but they are not very common. The coat is full of your magnetism, and the elementals may feel in it just as much of you as

when it is on your back. There may be, for them, no disturbance of the relations, magnetic and otherwise. And often in the case of a small object not invisible, the balancing of forces, due to many causes that have to do with your condition at the time, prevents the hiding. To decide in any particular case, one would have to see into the realm where the operation of these laws is hidden, and calculate all the forces, so as to say why it happened in one way and not in another.

Student.—But take the case of a man who, being in possession of treasure, hides it in the earth and goes away and dies, and it is not found. In that instance the elementals did not hide it. Or when a miser buries his gold or jewels. How about those?

Sage.—In all cases where a man buries gold, or jewels, or money, or precious things, his desires are fastened to that which he hides. Many of his elementals attach themselves to it, and other classes of them also, who had nothing to do with him, gather round and keep it hidden. In the case of the captain of a ship containing treasure the influences are very powerful, because there the elementals are gathered from all the persons connected with the treasure, and the officer himself is full of solicitude for what is committed to his charge. You should also remember that gold and silver—or metals—have relations with elementals that are of a strong and peculiar character. They do not work for human law, and natural law does not assign any property in metals to man, nor recognize in him any peculiar and transcendent right to retain what he has dug from the earth or acquired to himself. Hence we do not find the elementals anxious to restore to him the gold or silver which he had lost. If we were to assume that they occupied themselves in catering to the desires of men or in establishing what we call our rights over property, we might as well at once grant the existence of a capricious and irresponsible Providence. They proceed solely according to the law of their being, and, as they are without the power of making a judgment, they commit no blunders and are not to be moved by considerations based upon our vested rights or our unsatisfied wishes. Therefore, the spirits that appertain to metals invariably act as the laws of their nature prescribe, and one way of doing so is to obscure the metals from our sight.

Student.—Can you make any application of all this in the realm of ethics?

Sage.—There is a very important thing you should not overlook. Every time you harshly and unmercifully criticise the faults of another, you produce an attraction to yourself of certain quantities of elementals from that person. They fasten themselves upon you and endeavor to find in you

a similar state or spot or fault that they have left in the other person. It is as if they left him to serve you at higher wages, so to say.

Then there is that which I referred to in a preceding conversation, about the effect of our acts and thoughts upon, not only the portion of the astral light belonging to each of us with its elementals, but upon the whole astral world. If men saw the dreadful pictures imprinted there and constantly throwing down upon us their suggestions to repeat the same acts or thoughts, a millenium might soon draw near. The astral light is, in this sense, the same as a photographer's negative plate, and we are the sensitive paper underneath, on which is being printed the picture. We can see two sorts of pictures for each act. One is the act itself, and the other is the picture of the thoughts and feelings animating those engaged in it. You can therefore see that you may be responsible for many more dreadful pictures than you had supposed. For actions of a simple outward appearance have behind them, very often, the worst of thoughts or desires.

Student.—Have these pictures in the astral light anything to do with us upon being reincarnated in subsequent earth-lives?

Sage.—They have very much indeed. We are influenced by them for vast periods of time, and in this you can perhaps find clues to many operations of active Karmic law for which you seek.

Student.—Is there not also some effect upon animals, and through them upon us, and *vice versâ?*

Sage.—Yes. The animal kingdom is affected by us through the astral light. We have impressed the latter with pictures of cruelty, oppression, dominion, and slaughter. The whole Christian world admits that man can indiscriminately slaughter animals, upon the theory, elaborately set forth by priests in early times, that animals have no souls. Even little children learn this, and very early begin to kill insects, birds, and animals, not for protection, but from wantonness. As they grow up the habit is continued, and in England we see that shooting large numbers of birds beyond the wants of the table, is a national peculiarity, or, as I should say, a vice. This may be called a mild illustration. If these people could catch elementals as easily as they can animals, they would kill them for amusement when they did not want them for use; and, if the elementals refused to obey, then their death would follow as a punishment. All this is perceived by the elemental world, without conscience of course; but, under the laws of action and reaction, we receive back from it exactly that which we give.

Student.—Before we leave the subject I should like to refer again to the question of metals and the relation of man to the elementals connected with the mineral world. We see some persons who seem always to be

able to find metals with ease—or, as they say, who are lucky in that direction. How am I to reconcile this with the natural tendency of elementals to hide? Is it because there is a war or discord, as it were, between different classes belonging to any one person?

Sage.—That is a part of the explanation. Some persons, as I said, have more of one class attached to them than another. A person fortunate with metals, say of gold and silver, has about him more of the elementals connected with or belonging to the kingdoms of those metals than other people, and thus there is less strife between the elementals. The preponderance of the metal-spirits makes the person more homogeneous with their kingdoms, and a natural attraction exists between the gold or silver lost or buried and that person, more than in the case of other people.

Student.—What determines this? Is it due to a desiring of gold and silver, or is it congenital?

Sage.—It is innate. The combinations in any one individual are so intricate and due to so many causes that you could not calculate them. They run back many generations, and depend upon peculiarities of soil, climate, nation, family, and race. These are, as you can see, enormously varied, and, with the materials at your command now, quite beyond your reach. Merely wishing for gold and silver will not do it.

Student.—I judge also that attempting to get at those elementals by thinking strongly will not accomplish that result either.

Sage.—No, it will not, because your thoughts do not reach them. They do not hear or see you, and, as it is only by accidental concentration of forces that unlearned people influence them, these accidents are only possible to the extent that you possess the natural leaning to the particular kingdom whose elementals you have influenced.

Student.—I thank you for your instruction.

Sage.—May you be guided to the path which leads to light!

Who are Theosophists?

To the inquiry "Who and what are theosophists?" various answers will be given, according to the relation of him who answers to the subject in hand.

Some will offer the ready answer, "Theosophists are members of the Theosophical Society." This answer, however, has little meaning for those who know, for the lines from the beginning have been drawn so as to ad-

mit all who desire to enter the society, rather than to exclude the unworthy and incompetent. It does not follow, however, that tests are not applied and issues drawn; but by whom? By the candidate himself, who unconsciously embodies within himself the office of judge, jury, and executioner. His life is on trial; indeed, he is on trial for life. The trial and the verdict reached are absolutely just. There can by no possibility be any tampering with either jury or witnesses. No "special pleading" availeth anything. Here is the one ordeal that tries the soul. Hence every person is left absolutely free to enter the lists or to remain outside. Those who enter the society may be divided into three classes. First, they divide as to motive, whether selfish or unselfish, whether enlisting to serve the truth for their own sake or for its own sake; and Second, they divide as to zeal or apathy. This latter quality is determined by temperament rather than by motive, but in this temperament or complexion of the soul motive has already had much to do. It hardly seems to have occurred to the majority, even in the society, that the lines in all directions are drawn by this one word—Brotherhood, and that, in making this the sole test for admission, it is also the touch-stone of all that is to follow. The intelligence with which this principle is conceived, and the earnestness with which it is held, cover the entire ground of the society. But even here judgment is not passed by his fellows upon a member, but by himself alone. If he has the elements of failure, he is sure to fail; if of success, he will surely win. If in place of a right spirit, suppose he is moved solely by a desire for occult knowledge and power; he is then sure to fail, whether his desire be granted or not. If it be not granted, he will ere long drop out from disappointment and vote the whole thing a mistake and a delusion; and this is by far the best thing that can happen to him under the circumstances. If his desire be granted, two courses are open to him, insanity or obsession if he be a weakling, sorcery and black magic if he be strong of soul and unscrupulous; a season of power, working mischief; a return of suffering and despair.

Measure for measure must he pay his debt, and render reward for his evil compact with the powers of darkness. The powers and possibilities in this direction lie, moreover, within narrow bounds, the very substratum of animal existence, influencing only the lowest beings in the lowest sphere of existence. Beyond this realm the black magician is blind and helpless; the merest child is not only beyond his reach, but infinitely superior in power. With feet anchored in mud and slime he is unable to rise, blind and helpless as the beings in Dante's Inferno, and at last overpowered and devoured by the very forces of which he imagined himself once master. The measure of suffering is every cry of anguish, every throb of pain, every drop of blood he has drawn from his helpless, perhaps unsuspecting, vic-

tims. The great body of these sorcerers are as yet unconscious tyros, bunglers. Yet are they in training of their own unholy desires and selfish ambitions. Soon or late they must reach the place where two roads meet, and they will understand the solemn injunction, "Choose ye this day whom ye will serve." Then must they either painfully retrace every step, or, cut off from all retreat, go down to destruction.

In these higher realms one may be an unconscious sorcerer, but he cannot for one moment be unconscious of his purposes of evil and indifference to the welfare of others. Even the exercise of the power of "animal magnetism," or the practice of so-called "Christian Science" for unworthy motives and selfish ends, comes under this very head of sorcery. He who carelessly subdues a weaker will and impresses upon it his own individuality becomes doubly responsible, and, if his motive be selfish, doubly guilty. Disarming the individual of his own natural powers and responsibility, he in turn becomes himself responsible, and is liable to impress on the sensitive his own evil thoughts and impulses, and so engender for himself a double load of evil Karma by compound interest.

Again I say, ignorance of this law can not be urged as excuse, for the motive has already located the act. Fortunately in the Theosophical Society there have been few composed of the stuff of which black magicians are made, and these few are in no danger of sinning through ignorance, for they have been warned again and again. The luke-warm and indifferent, mere curiosity-hunters, comprise the greater number of the few who have dropped off and drifted elsewhere. By and by these will return with fresh discouragement over the "beggarly elements of the world," for another flirtation with occultism, flitting like moths around the light, only to come off with scorched and blackened wings, purposeless, aimless, indifferent souls, good or bad according to the shifting winds of fate or fashion. Nature is kind to such and absorbs them into her maternal bosom, or, "because they are neither hot nor cold, spews them out of her mouth." None of these are in any sense Theosophists, though they join the Theosophical Society with every change of the moon. They bring from the T. S. just what they carried into it, though the harvest may be quickened by contact with the sun of truth, which burns, warms, or destroys, or pushes to quick fruitage.

The Theosophist is he who works patiently, faithfully, and unceasingly for the cause of truth and humanity, and finds his reward in so doing. His course is determined by no fee or reward, no recognition that comes to him or his work, for he rather shrinks from than covets such recognition which hinders and trammels him. He needs it not, desires it not. Nor is his course shaped by the apparent success or failure even of Truth itself or the cause it espouses, for there can be neither success or failure, but only *Truth*. He loves

it because it is truth, and serves it because he cannot help it, just as the flowers open toward the sun, leaning toward its genial warmth and responding to its balmy breath with beauty and perfume. Each is a part of the other. He is often reminded that the veils are getting thinner, and now and then one is blown entirely aside, as a bride uncovers her beauty in the presence of her husband, saying, "It is only my husband and he is myself." He gets glimpses that startle him, yet he sees them as though he saw them not; he does not even try to retain them, for they must have liberty to go and come. Down deep in his soul is the consciousness that he is becoming other than he was; he pauses not either to rejoice or to mourn, but *presses forward.* There is joy in the center of his house, and he knows that darkness is fleeing before him. Yet he pauses not even to covet the light. If he is checked and restrained, he waits; he desires nothing, and all things are at his command. He makes no bluster, creates no noise, but he silently aspires and inspires and encourages by his very presence. The silent clasp of his hand is more than words, and the gentle beaming of his eye is more than pity. He removes obstacles by not seeing them. He feels that Truth relies upon him, and he would rather die than disappoint her. He seeks no power or place and desires none, since he sees that place and pains go hand in hand; and yet he shirks neither, well knowing that with larger place come larger duty and opportunity. If he were selfish, he is wise enough to escape them all, rather than wait blindly for the dead-sea apples which drop from the decayed branches of satisfied ambition.

Such and more is the true Theosophist, and their number is not legion. There were not found ten righteous men in Sodom, and Sodom was destroyed, yet was not righteousness left without a witness.

J. D. Buck.

Theosophical Aspects
of Contemporary Literature and Thought.

"The Regeneration of the Body," by Annie Payson Call, in the New Jerusalem Magazine for February, 1887, embodies true occult principles, and it is remarkable to see how Miss Call has discovered, in her studies of the Delsarte system, that that system has for its basis the same facts of physical training that underlie the Yoga philosophy. She finds that spiritual training and physical training each interact, and that the one can be made to accompany the other. "As the gaining of spiritual strength comes through the full realization that from no selfish effort can we progress

in regeneration, that the first necessity for spiritual growth is the dropping of self and selfish desires, so in this physical work the first object is an absolute letting go of all unnecessary tension,—all tension that has been impressed upon the muscles through an excess of effort in our daily lives, through a feeling of responsibility which is officious and presuming in us, although many times it is purely unconscious; tension that comes through hereditary habit, through needless anxiety, and through causes innumerable, but, hard as it is to say so and harder still to acknowledge, all selfish in one form or another." The following is a felicitous practical example: "How many trusting, patient souls do we see with the muscles of the forehead strained so that their eyebrows never fall to a normal height? They believe themselves to be trustful, perhaps even at rest. Help them to become conscious of these strained muscles, to become sensitive to the unnecessary physical tension, and, as they learn to drop it, they are invariably led to consider the selfish spiritual tension which is the cause, and new light is perceived and new rest found. The Divine in us meets external truths, and leads them to an internal light from which our lives are renewed. So the external evidences of the misapplication and misuse of our own wonderful machine, as we see them clearly and overcome them, lead us into new acknowledgments of the spiritual causes and new sense of the absoluteness of the Divine power." Here is the process of physical regeneration as it begins: "First all force must be dropped, the tension must be taken from our bodies entirely, which brings us as nearly to the state of a new-born baby as is possible. This cannot be done all at once; it cannot be done with every part of the body at once. It must be taken piece by piece. First there are motions to free the muscles connected with the head; and it is surprising to find how much force we use to hold our own heads on, proved by our inability to let them go. Nature will hold them on much better than we can, and we only hinder her by endeavoring to assist. The personal endeavor hitherto has been unconscious. As soon as we become conscious of it, how can we cease trying until we have dropped our personal officiousness to that extent?" Here is something about the result, showing the economy of energy attained, and the consequent ability to employ upon higher planes of action the reserve of energy thus effected in other processes. For it must be borne in mind as a profound occult truth, that only through the power generated in the physical state is spiritual progress possible. When the practice has had its effect, "every articulation is trained to use in its fullest natural extent, and with only the force needed to move it. And the force needed decreases to a degree that seems wonderful in itself and wonderful in the realization it gives us of the way in which we have been thumping (I use the expression advisedly) upon an exquisite instrument that will respond to a lighter touch

than we are able to give. It would of course be impossible to take muscle by muscle and rearrange them, and if it were possible we would not wish to do so. We have simply to shun the evils that we see, to make ourselves physically nothing; then nature comes and rearranges us, and in the movements, which are of course most general, the muscles work in perfect harmony because they are left to nature and we only do what we see clearly. So we learn how to allow the body to be perfectly passive in order to react to the activity of the mind; as the mind itself should be passive, reacting to the Divine mind."

A gentleman interested in occult researches, and who has spent much time in the Orient, on meeting Miss Call and witnessing illustrations of the system which she exemplifies, declared that the motions were identical with those of Buddhist temple girls in Japan. Miss Call's ideas agree not only with the Eastern Philosophy, but correspond with the teachings of *Through the Gates of Gold* and of Kernning, the German adept. The former tell us that we must act with Nature, and use the animal in the service of the Divine part of our being, when a profound peace will fall upon the palace; and the latter says that we seem to use the mind, but the mind in reality uses us. There has gone up a great and earnest cry among seekers for enlightenment here in the West for something practical; Miss Call is one of those who offer it to us in the shape of the beginnings, at least, of a method of "Yoga practice" simple and effective, without the strains and dangers involved in the Hatha-Yog, but quite adapted to our Western nature. We trust that enough disciples may be gained for this admirable adaptation of the Delsarte system to apply and introduce it so generally as to meet the demands of Western students of Occultism.

In "Miser Farrell's Bequest," in the *Atlantic Monthly* for June and July, 1888, J. P. Quincy carries to its conclusion the theme of the two former stories in the same periodical, "The Peckster Professorship" and "A Crucial Test." The appearance of these stories in the leading literary magazine of America, written by a man of one of the most eminent New England families, is a fact most suggestive of the tendency of the times. Mr. Quincy makes these stories from beginning to end a plea for the reality of the basis for modern psychical and occult theories, and he loses no opportunity to present the strongest possible arguments in behalf of those ideas. In the present story Mr. Quincy cites considerably from recent theosophical literature, including the appearance of the Master to Col. Olcott in New York, and the leaving by the former of the piece of Thibetan embroidery that he wore, as evidence. By the way, one of the most incredible phenomena related in the first of these three stories, the com-

plete piece of thought-transference from the principal of an academy to one of the pupils, who thus robbed the former unconsciously of the main feature of the anniversary address he was about to deliver, is completely matched by the testimony of one of the editorial staff of the *Boston Transcript*, as narrated a few months ago, concerning a lady of unimpeachable veracity who, in the company of a learned scientist, conversed with such evident thorough information about his specialty, osteology, as to excite his wonder and admiration. It turned out that she in reality had not the slightest knowledge of the subject, but was talking to the scientist with the thoughts she unconsciously received from his own mind.

In the *Century* for July, 1888, the Rev. Dr. J. M. Buckley has another of his papers on psychical subjects, called "Dreams, Nightmares, and Somnambulism." Dr. Buckley has accumulated a large array of facts, but he shows his unfitness for scientific observation by making a distinction in this, as in previous papers, between scriptural phenomena and those based on profane evidence; of the former he asserts, "These, being attributed to supernatural influence, can reflect no light upon ordinary phenomena."! Dr Buckley is apparently a fair collector of facts, but a defective generalizer; he leans towards the paddling methods of the average psychical researcher:—Such and such phenomena might possibly be accounted for in some other way; ergo, they could not have occurred in the way that witnesses testify, and probably the other way in which perhaps they happened must have been the true way! Dr Buckley is evidently a Methodist agnostic, and men like him go further in their influence towards making materialists than all the Huxleys, Tyndalls, or even Bob Ingersolls, could ever accomplish. Is not the motive of many religionists, in their evident anxiety to have nothing proven concerning the reality of psychical phenomena, the desire of permitting nothing to interfere with their own assumed prerogative as custodians of "revealed religion," which they would have the sole basis for belief in the "supernatural"?

In Scribner's Magazine for April is a story called "The Last of the Ghosts," by Barrett Wendell, the author of that interesting story of reincarnation, "The Duchess Emilia." It is a well told story, and true to psychic principles in its narration; it might serve as a good model in this respect to Mr. Besant, Rider Haggard, and other dabblers in the occult for the sake of fiction material.

Students of theosophy will find the writings of Robert Louis Stevenson full of mysticism. That author has some fine and deep intuitions on the great problems of life, and these are manifest here and there in nearly all his works. In the series of short essays which he has been writing for

Scribner's the past year, his "Chapter on Dreams" shows how beautifully and usefully the dreaming faculty may be developed, and in "The Lantern-Bearers" he employs the peculiar boy-sport of carrying a lantern buttoned beneath the coat, invisible to the passer, but giving delight to the bearer by the mere consciousness that it is there, as a powerful simile in showing how, locked within the breast of every person, there is that central flame "that burns wherever it is lit." Stevenson, with his large-mindedness, makes it a noble and forceful piece of imagery.

A remarkable narrative, in which students of occultism will find instruction, is "The Great Amherst Mystery," by Walter Hubbell. It is a narrative sworn to as true by the author, and indeed it bears the impress of truth in every line. Its naïve manner gives assurance of thorough sincerity; it would require the highest art to impart such a semblance of truth to a fictitious story. The Psychical Research Society, were it in earnest about finding out anything, might easily collect a mass of evidence about these remarkable phenomena, to which a whole village in Nova Scotia was witness. Mr. Hubbell is a well known actor, and when playing in Nova Scotia one summer he heard of these occurrences; having exposed various spiritistic mediums he thought he would have the satisfaction of exposing this case, but he received such convincing evidence of the reality of the phenomena that he staid some weeks to investigate, which he did very thoroughly. Esther Cox, a young girl, it seems, was obsessed by an elemental of the most powerful kind and diabolical nature, and astounding physical phenomena resulted. She was a girl of strong emotional nature, and while out driving with a young man her nervous system received such a shock from an attempt on the part of her lover to commit an outrage, that six days afterwards the phenomena began to take place, the derangement of her nervous system evidently affording the means for accomplishing the manifestations. The obsessing elemental, who had the guise of a repulsive old man, played the most fiendish pranks. He called himself "Bob Nickle," a name remarkably like that of the young man, Bob McNeal. It is related that the latter, who was a handsome young fellow, but known to have a cruel disposition, became little more than a nonentity after this occurrence. He was a shoemaker, and the elemental, "Bob Nickle," also called himself a shoemaker and would imitate exactly the noises of making shoes. Probably the most rational explanation is that the elemental was generated by the young man in his evil passion, and, when the system of the girl became so deranged, it flew directly to its object and proceeded to feed upon her vitality, fastening itself upon her and detaching itself from the young man. Perhaps the fact that his nature became so changed after this is to be accounted for by the elemental's taking all the energy from his organism and using it to combine with the

vitality of the girl in working the phenomena, which, being of a varied and powerful physical character, must have required great strength. The form of the elemental, that of the horrible, tramp-like old man, might have been the elementary of some person of brutal passions who would be attracted by the existence of such tendencies in the young man, the same elemental force animating the elementaries of other beings in the lowest grade of *Kama Loca* who constituted the other members of the mischievous group that assisted in the pranks, which included the hurling of knives and other missiles through the air, the bringing of objects from other rooms through closed doors, the tormenting of the sensitive in various horrible ways, and the setting of fires in all parts of the house. It is notable that, after the marriage of Esther Cox and the birth of a child, the obsession ceased.

S. B.

TEA TABLE TALK.

To-day we have a chapter of "coincidences," all collected from friends and students who take a kindly interest in the welfare of the Tea Table. One valued friend writes:

"A couple of notes that touch this month's Tea Table go to you. * * * They are coincidences a little different from this month's; but, having received my copy of Patanjali only a little time ago, and being at present engaged in a sentence-by-sentence digest of it, I have only had so far two points to lay aside for hunting up, but have been very anxious to get them, for I don't like to leave forts behind me. One was touching the state of Sushupti; the other was a desire to get a copy of the Sankhya for several references. These desires had hardly been formed a week, when along comes the PATH with an answer to the first question, and a notice that Mr. Judge has the Sankhya for sale."

Bravo, Brother, for that study of Patanjali. It will repay you amply. So deep is it that, no matter how much you perceive in each aphorism, there are still mines below. The best study is done in this wise. After *the mind* has extracted all it can from an aphorism, then hold it in your brain; take it about with you, as it were, into the street cars, while you wait for lunch, or where not else. Simply brood it,—as we say of a bird that she broods the nest. The subconscious mind knows the under side of that aphorism; it is based upon the finer forces; it attracts them and they will enlighten you. This process is mysterious,—that is to say, it cannot be better put into words. It must be experienced to be known. And thus you apply to Patanjali his own method of abstract meditation. Try then to hold your mind to one aphorism at a time. As to the Sankhya; it is a noble work. It does not appear so truly philosophical as the Bhagavad Gita, for, while it considers Nature as the all-efficient Cause, "the rootless root; the unevolved evolver," it nevertheless admits the separate existence of Soul, co-eternal with and unaffected by

nature. Yet it gives the Will to Nature. Here seems an anomaly. This all powerful Nature has one thing—Soul—which resists it and is thus seen to be more powerful; hence the basic Will would seem rather to reside there. The Gita gives us Prakriti and Purush, or Nature and Spirit, as co-eternal and co-operative, and above these the Highest Spirit, the unknown Causal Will. It is well to know that there are the Atheistic and the Theistic Sankhya, as well as the Yoga Schools of Patanjali and the Gita, the Vedantic or controversial aud mystic Brahmanical Schools, and some minor ones. The Gita leads all and, so far as our own studies go, reconciles all. Although the mere words of the Wilkins translation are more euphonious, yet the translation of J. Cockburn Thomson, with notes, I consider the best of all.[1] He is himself a philosopher, and his prefatory account and summary of these various schools of philosophy, as well as his notes on the Gita itself, are wonderfully lucid and condensed. As his is the modern Christian point of view, he at times misunderstands the real meaning or the bearing of a text, but if we have developed intuitional discrimination to any extent, we soon learn to discount those mistakes while receiving all that is of value. He, as it were, conducts us within the first door; he enlightens the intellect; then we are prepared to go deeper without him.

I hear that some students are dismayed by H. P. Blavatsky's recent statement that the Vedantic philosophy is not that of the Himalayan Adepts. But the Vedanta School is not that of the Bhagavad Gita. We have been constantly directed to this latter work, and urged to delve deep within it. The Brothers have not yet disclosed Their interpretation to us, because it is needful that we open up our own minds as a preliminary effort. This we are doing. Any one who sees that the tide of general thought is now coming well abreast of that of the Theosophical Society is led to hope that, in virtue of well known laws, some further enlightenment will now be given out through that pioneer body. No doubt the forthcoming *Secret Doctrine*, delayed by Karma until the proper hour, will do this: perhaps also there are other events "in the air."

To conclude, we find the Sankhya of use in clearing up our ideas about Nature, or the natural essence of Divine Being, so long as the one mistake alluded to is clearly held in view. The Gita says: "The supreme Soul creates neither the faculty of acting nor actions, nor yet the desire for the fruits. But each man's own *nature* produces them." The passive Soul Power, or Brahman, is the basis, says Blavatsky; the germ is Prakriti or Nature, which, thrown into the field of neuter non-conscious but absolute and eternal cosmic Force, evolves all the rest through this conjunction. (See "Five years of Theosophy," Page 159.)

There is a young student much beloved by those Theosophists who know her, all the more tenderly because in the very flower of her youth she has been stricken blind. A strange blindness, too, for vibrations caused by very heavy sounds cause colors to pass before her eyes. Apropos of this, we find in the *Lotus*, re-translated from the *Chicago Herald*, an account of a blind man who saw everything "by perception" and went everywhere, seeing along the

1 So, we understand, does Madame Blavatsky.

astral light; he called it "my light." The young girl alluded to is a devout student of the Gita, which is read to her until she commits parts of it to memory. Recently her mother wrote to a friend: "She was wishing one day that she could see the book. She was *lost in the thought*, when the book passed before her eyes. She commenced reading, when all of a sudden she remembered that she was blind. She says the book vanished the moment memory returned."

The words which I have put in italics mark the state of complete concentration. Had she remained in it, further enlightenment concerning *the content* of the page would doubtless have followed. The return of memory was a change of vibration, in which synchronous action with the finer force was lost. We have to train ourselves to feel no surprise, to give no inward or mental starts, such as lose us these precious moments. So it is upon awakening from sleep. Almost every one makes some unconscious motion which changes the vibration and breaks the connection.

Still other coincidences. A reader of the PATH of last month tells us that she discovered herself to be a possessor of the mantramic power. Some friends showed her a sick stallion, drooping in his stall. An impulse made her go up to him, stroke his head and murmur into his ear certain sounds, she knew not what, cooing and rythmic. The animal threw up its head, evinced much pleasure, and finally trotted out into the field in great spirits and excitement.

Quickly had a business engagement in the Custom House. Arriving somewhat early he went into a corridor to smoke, but found he had no match. While he was wishing for one, an opposite door opened, and some one unseen tossed a match away and closed the door. The match was a wax one; it fell, still burning, at Quickly's feet, and he picked it up and lit his cigar with it. Upon another occasion he was drawing up a paper which required the age of the man whom it concerned. Quickly asked his age; the man hesitated. "I'll make it thirty-two, then," said Quickly. The man stared, and then asked how Quickly came to know his exact age.

A friend of ours wrote that he had a strange dream concerning us. We showed him a cloisonné plate, with a medallion in the centre, which we called "a Buddha plate," and said it was for him. He added that he supposed the medallion was a portrait of Buddha. Note that this supposition was not in the dream. Now we have no such plate, so the story passed from our mind. Two weeks after, on the expected visit of this friend, we were looking about our summer quarters for some souvenir of his visit to give him, which he could use in his new office. There was little else but trash, which we turned over and over until search in a desk brought to light a cloisonné saucer. This we washed off, and only upon bringing it to the lamp to wrap it up did we notice a medallion (without any portrait) upon it; then for the first time the dream returned to our mind, and both commented upon it at once.

We have served up our dish of coincidences, and we have only to offer to those who have taken this interest in our efforts at inter-communion the best thanks of theirs fraternally, JULIUS.

THEOSOPHICAL ACTIVITIES.

AMERICA.

A NEW BRANCH called the *Dharma T. S.* has been formed under dates of July 25th and 27th at Cleveland, Ohio. The President is Bro. Wm. C. Rogers; the Secretary, Bro. Wm. E. Gates, 168 Public Square, Cleveland. In *Dharma* we find inspiration towards duty and true religion, as that is its plain meaning in Sanscrit. It has also started the nucleus of a library.

THE NEW THEOSOPHICAL HEADQUARTERS, of which notice was given in the August PATH, are now open at Room 45, 115 Nassau St., New York. Various friends have contributed the needed furniture, but any appropriate articles of adornment or of Theosophic interest will still be welcomed. Members of the Society, near or far, can certainly contribute their photographs to the album, and it would be well if each reader of these lines would realize that it is *his* (or her) photograph that is particularly desired. Visitors are requested to inscribe their names in the Register. Around the walls, as at Adyar, are shields bearing the names of the several Branches, the motto of the Society surmounts the window, and *the light comes from the east.* The room adjoins that of the General Secretary, who will have sincere pleasure in greeting Theosophists and in making the Headquarters to them a home.

ARYAN T. S.—Late discussions have been upon Avatars, Saviors, etc. There will be no further regular meetings until September.

THE GENERAL SECRETARY reports evidence of spreading interest and of increasing membership.

INDIA.

THE prospects for obtaining manuscripts of value for the Adyar Library are, as we said last month, very encouraging. The Director reports from Mysore that he has inspected the Royal Manuscript Library there, and has selected a number of rare works to be copied for the Library at the cost of the State. He will remain in Mysore until he has finished inspecting all the great libraries of ancient books in that State.

AT UDAMALPET a new Branch T. S. was formed in June. The President is Kandasami Mudaliar ; the Secretary, T. N. Subbia.

ANOTHER BRANCH was also formed in June at Pollachi. President, L. Ramachendra Aiyar; Secretary, T. R. Venkatarama Aiyar.

A NEW HINDU COLLEGE is proposed at Madras. This is the outcome of the alleged great *exposé* of Theosophy by the directors of the Christian College, and of the interest excited among their students by the Theosophical Society in 1884.

THE BUDDHIST CATECHISM has been translated, since our last report, into Urdu. This is the tenth language into which it has been translated.

BABU DEVI PRASAD of Dumraon has paid his subscription in advance for thirty years from 1883. He expects our Society to last at least until 1912.

AT GOOTY an interesting meeting of the local Branch was held in July, when Mr. A. L. Narasimhan, whom we met there in 1884, delivered a lecture on Theosophy.

COL. OLCOTT got back to Madras June 12, and resumed work there after his short vacation at Ootacamund. He is restored in health. On the way down he visited several places. At Palghat, although heavy monsoon rains were falling, for two evenings the largest hall in the place was crowded to hear him.

THE THEOSOPHICAL PUBLICATION SOCIETY'S work should be noticed as one of our important lines of action. It was projected by Bro. R. Harte, who for a long time was an active member of the Aryan T. S., and also its President. He is now Secretary of the T. P. Society. They have issued nine reprints up to date, as follows:

No. 1—"Theosophy and the Churches."
2—"Psychic Bodies" and "Soul Survival."
3—"Philosophie der Mystik."
4—"The Theosophical Movement," etc.
5—"What is Matter and What is Force?" etc.
6—"Re-incarnation," etc.
7—"Practical Occultism," etc.
8—"Epitome of Theosophic Teachings."
9—"Keely's Secrets."
10—"Elementals and Elementaries."

COL. H. S. OLCOTT, President—Founder of the Theosophical Society; is now daily looked for in London. He goes there to summon a European Convention and arrange a Council and other details for a European Section of the T. S., the general plan being like that now in full working order in America. We hope to present further facts in the October PATH. He will return to India in time for the December Convention at Adyar.

IN FRANCE the *Revue des Deux Mondes* gives an important article by Emile Burnouf on Buddhism in the West, wherein he classes The Theosophical Movement as one of three great ones—Buddhism, Christianity and The Theosophical Society. Have hope, Theosophists!

"I only hand on, I cannot create, new things; I believe in the ancients, and therefore I love them."—*Confucius.*

OM!